

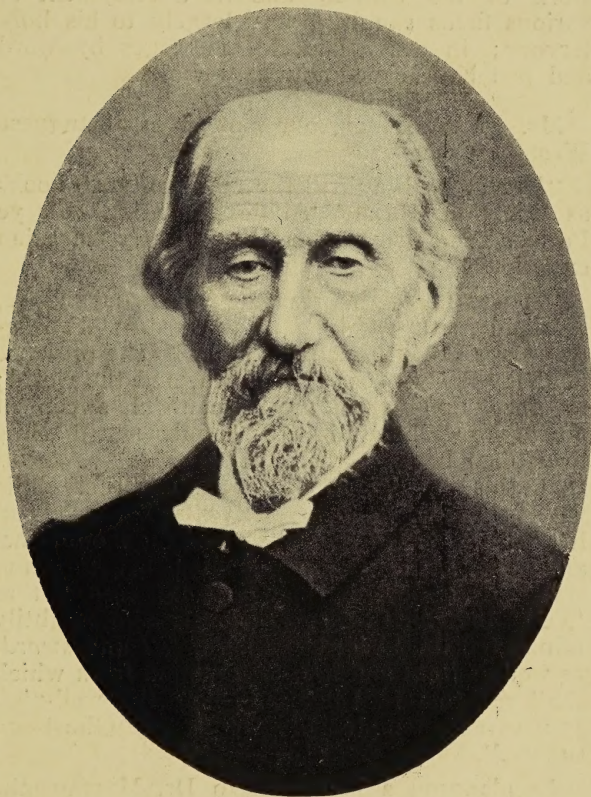
PAN. South Africa
AFRICA ✓ South Africa
South - Mission

ANDREW MURRAY MEMORIAL.

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SINCE the death of Dr. Murray, the South Africa General Mission has been considering how best to perpetuate his name by means of a Memorial worthy of him.

Largely owing to his sympathy and hearty co-operation, Mr. Spencer Walton was led to



REV. ANDREW MURRAY, D.D.

(Our First President).

return to South Africa, after his first visit in 1888, and thus the S.A.G.M. (originally known as "The Cape General Mission") came into existence. All through the intervening years, from that time to the day of his death, Dr. Murray was not only President in name, but ever took

a keen and living interest in the growth of the work. He knew the majority of the workers personally, prayed for them individually, and was in a real sense the Father of the Mission.

It is difficult to estimate the influence which Dr. Murray exerted, not only in the Dutch Reformed Church—of which more than once he was Moderator—but throughout the Churches generally in the Sub-Continent. The missionary work of his Church and its development in various fields can be traced largely to his holy fervour; in every land his messages by word and pen have borne abundant fruit.

Mr. A. W. Bailey, our pioneer in Portuguese West, writes:—

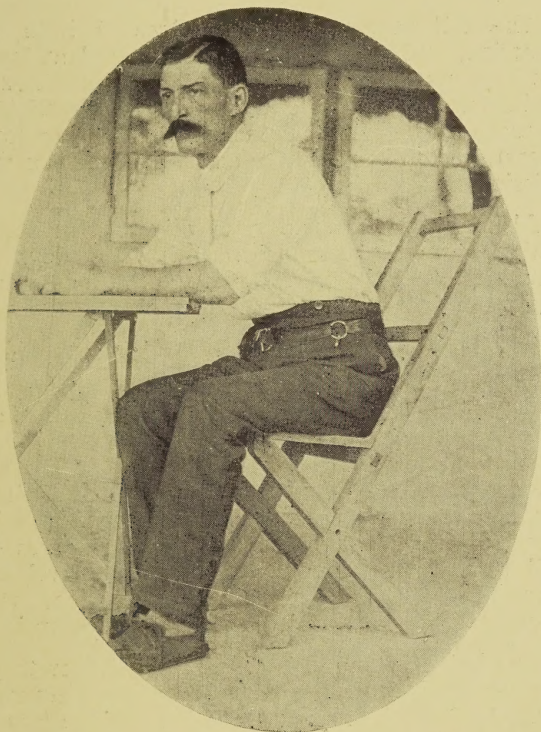
“I recall with a thrill the power of such books as ‘Holy in Christ,’ ‘Abide in Christ,’ ‘Be ye Perfect,’ and many others in my early Christian experience.

“It was my high privilege, a few days since, to stand in the study of the manse in Wellington, Cape Colony, made fragrant by the presence of that saintly apostle to Africa, and the world; to gaze upon that most beautiful sweep of scenery on which his eyes calmly rested while he looked beyond it all, and saw other worlds than this; to lift up my eyes unto those hills which inspired him to direct men’s minds and hearts to that One Who sits above the mountains, and Who is the source of all help; to stand reverently beside that mound in the yard of that ‘Kerk’ in which he so graciously and mightily ministered the ‘Word,’ which is *fire* and *sword*, as well as *light* and *life*; that mound from which shall rise that frail body, so long the well-nigh transparent temple of the Holy Ghost—IN GLORY.”

In planning a Memorial to Dr. Murray, the Council of the S.A.G.M. feels that only such an object should be selected as would meet with his wishes, were he able to make them known. In the Mission’s early days it was in counsel with him that its first centre amongst natives—the Bethany station in Swaziland—was erected as a memorial to a much-valued worker. More recently the advance made into Portuguese East Africa by the Dutch Reformed Church Missions

was carried out in consultation with him. It is with confidence, therefore, that the suggestion has been made that the proposed Memorial to Dr. Murray should take the form of a pioneering enterprise amongst the unoccupied territories of Portuguese West Africa between the Zambesi and the Atlantic on the West—a portion of the largest unevangelised area in South-Central Africa.

In addition to the Luchaze—a tribe which Dr. Livingstone hoped to evangelise 70 years ago,



Mr. A. W. Bailey at Work.

and amongst whom just over 30 years ago Mr. Fred. Arnot had intended to settle—there are numbers of tribes to which the Church of Christ has not yet discharged its obligation by taking to them the Gospel message of Salvation.

Following a pioneer visit in 1912, the Rev. A. W. Bailey, who originally went to North

Rhodesia with Mr. Arnot in 1910, has occupied a site at Muye, near the Portuguese fort, Canguamba, and he has at last been able, owing to the arrival of reinforcements, to go through Portuguese West Africa to the Atlantic coast, and to take his long-overdue furlough in America. He has reported to the Mission's Executive in Cape Town, and in November, 1918, to the American Home Council, the need of the various tribes in this area of some 200,000 square miles, and his plans for development after his return to the Field.

The call comes jointly to Great Britain, to America, and to South Africa to found at least six new stations, to provide 25 or 30 additional white workers, to raise a capital sum of £25,000 or more (to be spread possibly over three or four years), and to increase the annual revenue of the Mission by some £5,000.

Although the launching of this plan of occupation happens to coincide with these days of armistice, it dates back some time, and is made possible just now by Mr. Bailey's journey through the territory, and by the receipt of his reports. The Council feels, therefore, that friends in Great Britain and in South Africa, in gratitude to God for the cessation of hostilities, and to America for the effective part she has taken in the final chapter of the war, will value the privilege of uniting with those in the United States and Canada in a spiritual alliance that will have for its object the defeat of the powers of evil in these unoccupied fields and the release from the bondage of sin and fear of those who have never as yet heard the story of Redemption.

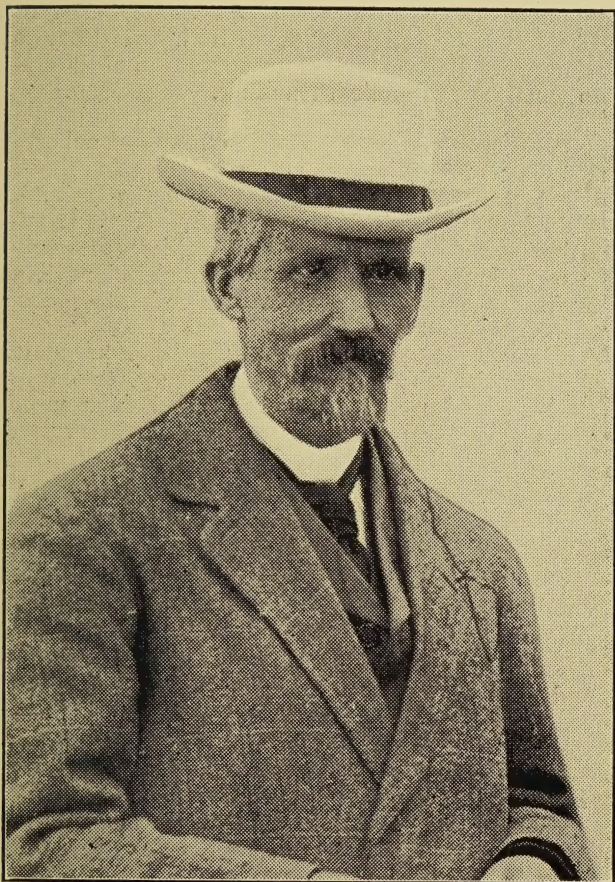
The British Council is sending their Secretary, Mr. E. C. Faithfull, to New York on January 15th, 1919, both to report to the American Home Council his recent visit to South Africa, and then to confer with them regarding the development of this Memorial scheme, and hopes that, before he sails, a sum of £5,000 may be given or promised towards its object.

We are often urged to think imperially. Here is a project worthy not only of our first President and beloved Leader, but fitted also to stir our hearts and our imagination, and kindle the

fire of devotion by prayer and gift to the Lord Jesus Christ.

ANDREW MURRAY MEMORIAL.

A.—WHERE?—PORTUGUESE WEST AFRICA.
The field for which the S.A.G.M. feels itself re-



By kind permission of Messrs. Morgan & Scott.

MR. F. S. ARNOT.

sponsible extends, roughly, from the twenty-second meridian east longitude to the twelfth meridian, at Mossamedes, on the west coast, or over about ten degrees of longitude—some seven hundred miles as the crow flies, and nearly a

thousand miles as the native path winds. In depth this stretch of territory extends from the old German south-west border to a distance of from 300 to 400 miles—i.e., to the borders of the territory for which the American Board and Brethren Missions are responsible on the north. This would give an area, roughly, of well over 200,000 square miles, or about double area of Great Britain and Ireland. All this territory is under the Portuguese Government, and is untouched by evangelical teaching. (See Map.)

B.—PEOPLES AND POPULATIONS.—Luchaze, 200,000; Mbunda, 250,000; Nkangala (bush tribe), 150,000; Yaukma, 50,000. Also Luimbi, Chimbandi, Mashi, and other tribes. Total population probably well over a million—possibly two millions. There is, as yet, not sufficient data to form a basis for a satisfactory estimate.

C.—PRESENT POSITION.—We have a main station with three European workers, two out-stations under native workers, and four more itinerating native workers in actual service. There is a body of twenty-four baptised believers, about fifty catechumens, and a large number of adherents.

D.—NEEDS.—Some twenty-five white workers are needed to found the central stations necessary to initiate the work on the field. The actual evangelisation must be completed by native workers. These to include two medical men and one or two industrial workers, teachers, evangelists, etc.

E.—FINANCE.—Aim at the sum of £25,000 for the initial equipment needed for the evangelisation of this huge territory with its masses of heathen, very few of whom have ever heard of the Lord Jesus Christ.

Friends who are interested are requested to write to The Secretary, S.A.G.M., 17, Homefield Road, Wimbledon, London, S.W.19.

February, 1919.

TO GO, TO PRAY, TO GIVE.

One thing is becoming clearer; whatever we are going to do we must do quickly, for the time is short. Mr. Jakeman and Mr. McGill are in Portuguese West Africa, and Muye is a growing centre of work from which prospecting in various directions has already been carried out. It may take three or four years to complete investigations and to start six or eight strong centres, but we must without delay be working out a scheme of occupation which will take in the whole area. Will all our helpers make this advance their own? Will each one label this year, 1919, a South Africa year, and find out what their individual share is to be in this worthy memorial to Dr. Murray?

Can you go? If not, what can we give?

If we were to set ourselves each one a minimum of 5/- in addition to our usual gifts, we might all do this and thus contribute substantial help. But the call comes to give heroically, to attempt something that at first sight seems impossible. Some may not be able to give much themselves but may be able to raise amounts—£5, £20, £100, or even £500, and make a fresh discovery of God the Holy Ghost through this attempting of the impossible. We need large gifts, possibly spread over the next three or four years of pioneering, but we need the help, small or great, of everyone.

But no scheme, associated with the name of Andrew Murray, can be thought of except in terms of prayer. This was forcibly brought home to us the other day by Mr. Oswin Bull, who has joined our Cape Town Executive, and whose wife is niece to Dr. Andrew Murray. May we not make this advance in the field to lead to new discoveries of the reality and power of prayer? Cannot little prayer circles be formed? And some time be set aside daily by each one, say ten minutes, partly to study the conditions of prayer and its answer, as contained in Luke xi. 1-13, partly to turn these lessons into experience, and ask that the needed men, money and equipment be provided quickly, that the necessary wisdom and guidance be given to Councils and Committees, and that the pattern God has for this new work may be clearly seen and then acted upon?



Soliloquy of the old Luchaze.

"Yes . . . I remember him . . . perhaps 60 years ago . . . perhaps a hundred years ago . . . I was a boy then . . . the white man with the Makololo carriers . . . he told us God made us all and loved us . . . I forget what else . . . for he did not stay.

And then . . . yes . . . another white man came . . . perhaps 20, perhaps 30 years ago . . . my children were grown up and had their children . . . and he, too, talked of God and said He wanted us, and he taught us about the Son of God . . . but he, too, went away.

And now I am old . . . my brothers are all dead . . . and this other white man has come . . . just for one day . . . and he says he wants to come back and teach us about the Son of God. . . . Perhaps he will, but I am old . . . very old . . . and the others never came back——"

NOTE.—1853, Livingstone passed through the Luchaze tribe.

1884, Mr. F. S. Arnot passed through this tribe.

1912, Mr. A. W. Bailey visited them, and found them still unreached by the Gospel.

1919, Mr. Bailey "went back," and to-day we have one Main Station with three European Missionaries, two Out-stations under Native Workers, four Itinerating Evangelists, 24 Baptised Believers, some 50 Catechumens, and many adherents.